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"What I say unto you I say unto all, WATCH."—Jesus

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Cherish the Day Before It Appears!

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[Healing experiences related in all *Sentinel* articles are carefully verified.]

Founded in 1898 by Mary Baker Eddy,
Author of the Christian Science Textbook,
Science and Health with Key to the Scriptures



Marca Registrada

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Christian Science Sentinel®

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“What I say unto you I say unto all, WATCH.” Jesus

Understanding God Dispels Discord

WENDELL HAROLD DEWARE

How can one be rid of nagging problems? Do sickness, sin, and suffering have to be accepted as facts of life? Many sources offer solutions aimed at alleviating these problems, but there is only one source to which mankind can turn to have the causes of discord exposed as erroneous and at the same time learn how to be free from their false claims. This source is a right understanding of God as all-inclusive good, as the one infinite cause and creator of man and the universe.

Materially based wrong thinking is the origin of all sorrow and suffering. Spiritually based thinking ascribes all power, presence, and reality to God. This is right thinking—thinking that awakens consciousness to the divine reality of good and dispels discord. Mary Baker Eddy, the Discoverer and Founder of Christian Science, says, “It is our ignorance of God, the divine Principle, which produces apparent discord, and the right understanding of Him restores harmony.”¹

An individual endeavoring to put into practice his understanding of Christian Science is sometimes tempted to believe that a current problem has a different source than all the rest. Surely *this* one, he thinks, must have its origin in something other than ignorance of the true nature of God. However, Mrs. Eddy has set forth an immutable and irreversible rule of healing in the statement just quoted. This rule unequivocally exposes the fable of evil beliefs, helping us see that all discord, no matter what its material name or symptoms, is totally attributable to the absence of Godlike thought.

Thoughts enlarging on the belief that there is a power or presence besides God endanger one's expression of harmony. Spiritually unilluminated thought may include vestiges of the erroneous claim that man is an inherent sinner, and therefore it is his lot to perpetually till the soil of suffering. But the truth of Christian Science comes to the rescue with Mrs. Eddy's declaration: "Man is incapable of sin, sickness, and death. The real man cannot depart from holiness, nor can God, by whom man is evolved, engender the capacity or freedom to sin. A mortal sinner is not God's man."²

Christ Jesus implied how he effected the healing of "one possessed with a devil, blind, and dumb." He said, "If I cast out devils by the Spirit of God, then the kingdom of God is come unto you."³ "By the Spirit of God"! Because God is Spirit, there simply can't exist as a power or entity a sick spirit, a sinful spirit, a blind spirit. God is never sick or sinful; and the divine creation does not depart from the divine nature.

Jesus was able to restore harmony quickly through flawless understanding of the perfection and allness of the one divine Spirit, God, and man's unbroken relationship to Him. The scientific view of perfect God and perfect man, which constitutes the foundation of all healing in Christian Science, is available to all. Jesus said, "Every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened."⁴

Striving to gain an unshakable understanding of one's God-given dominion over every false belief is what ensures one against failure or halfway success in demonstrating Christian Science. One doesn't have to settle for being only improved instead of perfectly

well when the teachings of this Science are understandingly discerned and earnestly applied.

The freeing truth presented through Science to individuals in their warfare with the flesh is demonstrated as one understands that Truth is real, while all that would oppose God, Truth, is unreal. As long as we continue to equate disease, sin, and suffering with truth and reality, the battle will go on, and material methods offer at best only a temporary cease-fire to outbreaks of discord and calamity.

Mankind is blessed or cursed by what it worships. The urgent need today is for honest self-examination on the part of mankind to discover the correlation between the discords confronting it and the too prevalent desertion of Christlike motives, aims, and practices. It is never too late, however, for rectifying the errors of material sense. The spirit of good can be more universally kindled in the hearts and minds of men if those who abide in the spirit and understanding of scientific prayer will rally to the call to aid their fellowmen—if they will employ radical spiritual means and methods against the carnal mentality, which is devoid of actual power or divine authority. Mankind's thoughts are responsible for mankind's conditions, and vexing problems will continue so long as society continues to treat effects rather than causes.

In reality God is the one supreme cause governing all. Evil is only a fraudulent claimant to cause and effect. This counterfeiter, or mortal mind, can proceed no further with its mesmeric deceptions when exposed by an enlightened understanding of God's allness and oneness. This understanding begins to supplant the darkness of human ignorance of what God is and of the perfection He has already established for man. Christian Science helps us perceive the spiritual solution to every human need. It speaks to mankind as of old, "Acquaint now thyself with him, and be at peace: thereby good shall come unto thee."⁵

In Christian Science the means of demonstrating the unreality of any discord lies in one's efforts to assimilate and understand the rules of this instruction in righteousness. Blessings follow. Mrs. Eddy reminds students of this essential responsibility in the practice of dispelling discord through a growing understanding of God when

she states, "Whosoever understands a single rule in Science, and demonstrates its Principle according to rule, is master of the situation."⁶

¹ *Science and Health with Key to the Scriptures*, p. 390; ² *ibid.*, pp. 475-476; ³ Matt. 12:22, 28; ⁴ 7:8; ⁵ Job 22:21; ⁶ *Miscellaneous Writings*, p. 265.

Where Is Justice?

FRANCES ELMINA BROWN

Faced with this question, many would answer, *nowhere!*

Christian Science challenges this negative assertion. In the Christian Science textbook, *Science and Health*, Mrs. Eddy refers to justice as an attribute of God.¹ Since God is infinite Mind, and everything that is real is Mind's manifestation, justice must be infinite and ever present. The source of the illusion that man is separated from justice is the claim of a material universe—of a mortal man formed by and born into matter and separated from God. Man, created in God's image, necessarily includes justice as an attribute of God, Mind. Infinite Mind makes man and causes him to embody Mind's qualities. When the Pharisees asked Christ Jesus when the kingdom of God would come, he answered, "Neither shall they say, Lo here! or, lo there! for, behold, the kingdom of God is within you."²

When we are tempted to believe in the illusion that man is mortal and separated from justice, or that some person or thing is responsible for this separation, we should remember the Master's words. Let's resist the temptation to believe either that justice is "here"—limited to someone's acts—or that it must be found "there" in some needed legal process. We begin to set mankind free from the merciless bondage of injustice as we know the truth that God's

idea, the spiritual selfhood of individual man, includes His attributes and qualities. Understanding this, we cannot be mesmerized into believing anyone is separated from his eternal source. Mrs. Eddy tells us, "The Christlike understanding of scientific being and divine healing includes a perfect Principle and idea,—perfect God and perfect man,—as the basis of thought and demonstration." ³

This was proved in the experience of an actress who was playing a bit part for a showcase production. A woman playing an important character role had to leave the cast unexpectedly. The actress in the bit part knew she herself was well qualified to play the major role and assumed it would be given her. The director, however, did not think she was suited to it and told her someone else would be found.

With resentment, anger, and deeply hurt pride the actress at first felt in her heart, "There's no justice!" But she was a student of Christian Science. She realized that emotional reaction would not solve her problem. So she wrestled with the arguments of unjust mortal personalities, of merciless human opinions. She tried to see the director as God's idea, reflecting His justice, and to see herself as a loving expression of God, free from anger and resentment. But nothing gave her peace.

Then she remembered Isaiah's comforting words, "For the Lord is our judge, the Lord is our lawgiver, the Lord is our king; he will save us." ⁴ She turned to the familiar passage in the chapter "Recapitulation" in the textbook where the word "justice" is given as an attribute of God. Immediately she declared with conviction that as an idea of God man must include justice; therefore, in her real identity she must express it; her life couldn't be without it. Why look to the other fellow over there for justice? Justice, being man's, was her birthright. Nothing, not even what seemed to be an unjust circumstance, could deprive her of her rightful heritage or obstruct the human expression of it. The inspiration that flooded her thought freed her, and she went to sleep.

The following morning she went to rehearsal with a sense of peace, humility, and willingness to help. Her ambition to have the part was gone. On the third day the producer was not satisfied with the replacement and asked her to fill the role instead.

When she assumed the part, the director repeated, "You are really not the type for the part."

This time, however, his opinion did not disturb her, because she realized it was not within her province to change his thought. She had only to exercise responsibility for and dominion over her own thought. The result was that this showcase production really launched her career, and each year brings her increased evidence of God's love in a measure "pressed down, and shaken together, and running over."⁵ Her healing had taken place when she realized that her spiritual self-completeness included justice and that she could never be separated from it.

Inequality and discord are illusions. The very nature of man is the expression of harmony. Realizing this fact can set us free to detect the illusion and destroy its effect. This truth is a law of God, which operates as power through inspiration and understanding.

Where is justice? Within man's consciousness. When we accept our true spiritual selfhood as God's idea, justice will make itself evident in our affairs. As we find the kingdom of God within—for ourselves and our neighbor—human justice will take its pattern from the divine.

¹ See *Science and Health*, p. 465; ² Luke 17:21; ³ *Science and Health*, p. 259; ⁴ Isa. 33:22; ⁵ Luke 6:38.

FINDING

II Kings 6:1-7

Watch the truth emerge—
swim to the surface—

like that borrowed axhead
called up from the water
by Elisha's no to matter.

MARJORIE E. LILLY

Cherish the Day Before It Appears!

MARIA J. TURNOCK

Have you ever thought of doing that? It could have a lot to do with the kind of day you'll have, the kind of progress you'll make. It's really the groundwork, the prior spiritual work, needed to carry out successfully that familiar send-off, "Have a good day!"

"Day unto day uttereth speech,"¹ said the Psalmist. Our days should speak of God and His goodness because true day is actually the dawning of good for all creation. That includes you and me, even if we feel quite otherwise.

We could start examining the meaning of day by asking ourselves, "Of what do my days speak?" Do the hours speak of integrity? Of joy? Of love? Of purposeful activity? Of reward? Do I hear the angels sing? That is, do I feel Love-linked, close to good, to God? Do I feel the touch of His hand in my day? If not, why not?

I believe all of this is possible for our day. There are lovely hymns that say it clearly, too. One sings of a faith-lighted day:

The fullness of His promise
Crowns every dawning day.²

The day's return need never be joyless. We need not awake to a day that speaks to us before we speak to it! If before we lift our heads from the pillow, the propaganda of the world's kind of day begins to pour out to us a mesmeric message of boredom, sadness, heaviness—of fear, pain, futility, and loneliness—we can refuse to allow this cloud of misery to hide the lovely promise of a God-filled day, the day that can be ours to live and to enjoy.

That's why it's important to cherish, to understand, the day before it appears. We are not helpless in the machinery of days that come and go with nothing much taking place. We can have better days, and they result when we look for the good in each day. The

Psalmist prayed, "Cause me to hear thy lovingkindness in the morning; for in thee do I trust: cause me to know the way wherein I should walk; for I lift up my soul unto thee."³ How do we go about this kind of spiritual preparation for our day?

Christian Science has taught me a lot about a lot of things, and one is a very helpful and healing way to approach each day. In *Science and Health* Mrs. Eddy gives the spiritual sense of "day" as "the irradiance of Life; light, the spiritual idea of Truth and Love." And she says further, "The objects of time and sense disappear in the illumination of spiritual understanding, and Mind measures time according to the good that is unfolded."⁴ This lifts one's sense of day above planetary and calendar influences, and keeps it in the grip of Life, God.

I have seen that Life's day is the day in which I want to live. The light of Life is the true light of that true day. I may have seen many days come and go as recorded on calendars, but how many of these days were the days of Life's own irradiance? How many spoke of the good unfolding from Life itself?

In Christian Science I found that true time is measured by the forever appearing of what divine Life expresses. True day must speak of that alone. If the day speaks of something opposite, we are living the day of our mistaken beliefs. We are living out the space of time called a day, getting just what we and others expect of that passage of time ticked off by a clock. But that's not *day*!

Cherishing the day before it dawns makes all the difference. A baby is cherished before it appears, and the prenatal cherishing and nurturing is as important to its development as are other environmental conditions. So it is with "day." We can think of our days as gifts of Life. Divine Life is doing all the living and we're part of it!

We can erase our outlining of limitation and discover the charm and grace of true being in every corner of our day. We will have far greater assurance of the evidences of divine Love in our day because we do our "homework" of prayer and place our day in God's hands with spiritual understanding; because we spiritually understand there can be no other day than the one that bears witness to divine creation ever appearing.

Our willingness to place our day in God's hands is not an act of

faith alone, and certainly not of resignation or predestination. It is based on our spiritual understanding of God and of His day of incredible good. The unborn day we cherish will appear and fulfill our expectations. This was proved in my experience when a journey of twenty-three days was being planned. The study and planning took several months. As the thought of the journey began to take shape, more and more of the good and beautiful and worthwhile were noted for each day of the trip. The whole project was constantly cherished.

Spiritual guidelines were established from the Bible and two of these headed the plans for each day: "But what went ye out for to see?"⁵ and "He hath made every thing beautiful in his time."⁶ Each day these spiritual guides alerted us as travelers to discipline our sight-seeing to true seeing, looking for and finding the lovely graces of God and the very evidences of the Christ, Truth, in every detail of the day. We looked for the beautiful and the good, knowing God's world had to be cherished first within the heart if it were to be seen at all.

The reward of this spiritualized approach to each day, this cherishing, was to find each of those twenty-three days incredibly perfect. There were hundreds of fringe benefits, undreamed-of, but of course already prayed for. But we needn't wait for a special time like a journey, for instance, to cherish our days. We can start right now. It's always today, isn't it? And it's never too late.

God's promises are kept. His glory is here to crown our every moment. Our days can speak of His control and goodness and love. The days we cherish will appear. As *Science and Health* assures us, "To those leaning on the sustaining infinite, to-day is big with blessings."⁷

¹ Ps. 19:2; ² *Christian Science Hymnal*, No. 65; ³ Ps. 143:8; ⁴ *Science and Health*, p. 584; ⁵ Matt. 11:9; ⁶ Eccl. 3:11; ⁷ *Science and Health*, p. vii.

*It is God that girdeth
me with strength, and
maketh my way perfect.*

Psalms 18:32

Humility and Healing

REGINALD EVELYN NICHOLLS

Humility is a virtue that has been advocated in some form since the earliest times. Cicero, the most eloquent of Roman orators, declared: "The higher we are placed, the more humbly should we walk."¹ Too often mere human theories, the pride of scholarship, the belief that we have a little mind of our own apart from God, blind us to the truth. The English poet William Cowper, differentiating between the pride of knowledge and the humility of wisdom, writes:

Knowledge is proud that he has learn'd so much;
Wisdom is humble that he knows no more.²

With deeper spiritual insight the Apostle Peter speaks in his first epistle of "that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price."³ In a religious sense humility often begins with a consciousness of mortal weakness; it ascribes to God the glory for any good one achieves. This disposition, casting aside all pride and self-assertiveness, brings its reward. "Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time,"⁴ exclaims the same apostle.

Through his meekness and absolute confidence in God, Moses became leader and lawgiver of a great nation. His calm trust during pursuit by the Egyptian horsemen at the Red Sea presents one of the sublimest examples of moral courage in human history. Exhorting his people, he cried: "Fear ye not, stand still, and see the salvation of the Lord, which he will shew to you to day."⁵ The result was complete deliverance from the enemy.

Paul's conversion, as recorded in the New Testament, offers a vivid example of humility. As a young man, he was zealous in the persecution of the Christians, believing he was rendering service to

God. On the way to Damascus his sudden conversion to acceptance of the Christ occurred. Though blinded by the brightness of the vision, he obeyed the command to go into the city, where after three days he received his sight. Repentant and humbled, he began his great work of preaching and healing.

Christ Jesus, through his deep humility and spirituality, perceived man as God's idea, wholly spiritual and good. He realized man's sonship with his Father, and this enabled him to lift humanity above their material beliefs and carnal desires. He healed the sick, cleansed the sinner, and raised the dead.

In all his works he showed his utter reliance upon his heavenly Father: "The Son can do nothing of himself, but what he seeth the Father do." ⁶ He acknowledged no other power but God.

Our Master on one occasion showed the necessity of being humble by placing a small child in the midst of his followers. He told them that only as they became as little children could they gain the kingdom of heaven. Yes, it is childlike humility that gives us greater receptivity. That is why he loved children.

As faithful followers of our Master, we aspire to emulate all his qualities and works. Christian Science enables us to do this. Mrs. Eddy emphasizes the importance of humility. She says, "Humility is lens and prism to the understanding of Mind-healing." ⁷ We gain a clearer vision of God and man as we put aside the ego—all self-will and self-righteousness. We see God as infinite Spirit, good, and man as His image and likeness, perfect and spiritual, wholly good.

Without a knowledge of Christian Science the human mind is prone to argue over the existence of God and over the relationship between God and man. But we learn in Science that human reasoning must give place to divine understanding. It is only through revelation that we reach this higher plane of thought. It is only as we are humble enough to give up everything of our human self and find ourselves as ideas in the one Mind, that we perceive the truth of being.

There are not two persons—God and man. There are not two minds—the divine and the human. There is only one infinite Mind and its idea. In spiritual fact we are the reflections of this Mind. Thus, yielding our human consciousness to the divine reveals our true status. Calvin Hill, who was a member of Mrs. Eddy's house-

hold, relates: "On one occasion Mrs. Eddy said to me, in substance, 'The first thing I do in the morning when I awake is to declare I shall have no other mind before divine Mind, and become fully conscious of this, and adhere to it throughout the entire day; then the evil cannot touch me.'"⁸

As we let go of personal sense, of reliance on personal possessions, and humbly pray for childlike receptivity, we will gain a deeper understanding of God and find true happiness. Mrs. Eddy states: "Humility is the stepping-stone to a higher recognition of Deity. The mounting sense gathers fresh forms and strange fire from the ashes of dissolving self, and drops the world. Meekness heightens immortal attributes only by removing the dust that dims them."⁹

It is only a counterfeit of humility, then, that would label man insignificant. We should not think we are practicing humility when, like the man in Jesus' parable, we bury our one talent in the earth, thinking, when we compare ourselves with those with more talents, that we are too insignificant in God's sight. As we use even our one talent, God will give the increase.

Relating humility to self-knowledge, the theologian and preacher C. H. Spurgeon held that humility is to make a right estimate of oneself and that it is not humility for a man to think less of himself than he ought.¹⁰ Christian Science shows us that the true estimate of ourselves lies in our spiritual identity, in our sonship with the Father. And as we become more and more conscious of our spiritual identity, which is perfect, immortal, and indestructible, we will have the power to carry on the work of Christian healing. "The individuality of man is no less tangible because it is spiritual and because his life is not at the mercy of matter," Mrs. Eddy tells us. "The understanding of his spiritual individuality makes man more real, more formidable in truth, and enables him to conquer sin, disease, and death."¹¹

In this healing work for ourselves and for others we are not making mortals into immortals, or turning materially sick and sinful humans into well and spiritual ones. No, we are removing the mask of materiality, the illusion of the senses, to perceive God's man, the only man, who is spiritual and perfect now.

The greater the humility, the more vivid the perception of the true man. Listening to the divine voice, we let God perform His

work through us. We become individual, selfless reflections of Truth's power. Thus humility awakens us from the mesmerism of disease, or whatever ungodlike picture presents itself. What a comfort and joy it is to realize, even for a moment, that every type of disease is unreal!

So, claiming our spiritual individuality, shall we not pray each day for greater humility, and let Truth shine through us? Thus doing, we will ascend in spiritual understanding. Each day will be an ascension day.

¹ *De Officiis*, Chap. 26, Sect. 90; ² *The Task*, Book VI; ³ I Pet. 3:4; ⁴ 5:6; ⁵ Ex. 14:13; ⁶ John 5:19; ⁷ *Miscellaneous Writings*, p. 356; ⁸ *We Knew Mary Baker Eddy*, Third Series (Boston: The Christian Science Publishing Society, 1953), p. 42; ⁹ *Mis.*, p. 1; ¹⁰ See "Humility," *Gleanings Among the Sheaves*; ¹¹ *Science and Health*, p. 317.

HOLD FAST

Hebrews 3:5, 6

Paul, who had rashly floundered, and mistook his way,
blinded by the light of innocence, found his own,
and there, in the humbled waiting thought, were sown
seedlings of faith that, over the years, were grown
into mountain strength.

To his friends at Thessalonica
he called, "Hold fast . . ."

knowing the need for prayerful vigilance.

But this holding's not with trembling fear;
it's like the grandeur of the mountain's clear
crest of victory, found in confidence—

"the rejoicing of the hope firm unto the end"—

with firmness made of Mind's security,

never wavering in adversity,

not looking for the transience of applause

but steadfastness awaiting Love's "Well done!"

GERALD STANWELL

Only One Person

JÜRGEN NICKELS

“Don’t take it personally!”

“That wasn’t meant personally!”

“Now, please don’t get personal!”

These are not unusual remarks in daily life. “Personality” seems to occupy considerable space in general thought. Why?

That mortal personality is vulnerable, that one can tread too close to it, or offend by not honoring it, reveals one of its basic characteristics: It is obviously greatly dependent on what others think. In fact, it lives on our belief in it. A sense of personality is not something actually existing but an image that one conceives of someone as one imagines him to be. Mrs. Eddy says in the Christian Science textbook, *Science and Health*: “The world believes in many persons; but if God is personal, there is but one person, because there is but one God. His personality can only be reflected, not transmitted.”¹

The result of the world’s believing in many persons is obvious. People seem to be subject to all sorts of influences that promote their rise or decline, their good or bad reputation. The world thinks of people as poor and rich, small and great, important and unimportant, good and bad. One who believes he has attained a good personal position is inclined to maintain and defend it, while his opponent is perhaps trying to undermine it.

The Bible corrects the tendency to strive for personal honor and importance. We read: “My brethren, have not the faith of our Lord Jesus Christ, the Lord of glory, with respect of persons.”² And: “For of him [God], and through him, and to him, are all things: to whom be glory for ever.”³ God, not the human personality, is the creator. He is the creator of all things. Not to personality but to God is all honor due. And all men, women,

and children, in their true being, reflect the one person, God—each in an individual way.

Obviously, Christian Science demands of us a different way of viewing things than that which comprehends nothing but mortal, limited persons. How can we come to see man, in God's likeness, as he really is? The expression "impersonal evil" gives us a clue. It says that bad characteristics and traits do not belong to man, who is created by God and reflects God's qualities. Therefore evil is not in the real nature of the individual. Thus we separate the evil from ourselves and others and see that it does not have its origin in person and is not indissolubly bound up with it, but that it is error and deception, a lie about God's man.

This method of viewing things also enables us to see that good does not originate in man but in God, who is the source of all the qualities of good that man reflects. Jesus made this quite clear. He upbraided his critics: "How can ye believe, which receive honour one of another, and seek not the honour that cometh from God only?"⁴ And in another place he said: "Why callest thou me good? there is none good but one, that is, God."⁵

The denial of human personality as the originator of good does not mean self-effacement. Certainly we need not object to respect from, and recognition by, others, nor should we neglect to appreciate and acknowledge good wherever it finds expression. The denial of the demands of mortal personality is not a denial of good qualities or good deeds, but merely attests their real origin, God. "His personality"—and His qualities—"can only be reflected, not transmitted."

How very differently we can face our fellowmen when we refuse to accept any inherent, established bad qualities, when we can expect of others what we expect of ourselves—that they will do that which it is their duty to do, namely reflect God's qualities. We need not fear we will meet unpleasant, evil, crooked people. Such appearances deceive. They are not the truth of man. "Man reflects infinite Truth, Life, and Love. The nature of man, thus understood, includes all that is implied by the terms 'image' and 'likeness' as used in Scripture,"⁶ states Mrs. Eddy.

An impersonal way of viewing things opens up new possibilities. The recognition that good characteristics are not personal possessions

makes them attainable by all. It allows men to discover the great things they possess through reflection. Mrs. Eddy makes clear the grand achievement that still lies before us in her article entitled "Deification of Personality," which closes with this statement: "To impersonalize scientifically the material sense of existence—rather than cling to personality—is the lesson of to-day."⁷

¹ *Science and Health*, p. 517; ² James 2:1; ³ Rom. 11:36; ⁴ John 5:44; ⁵ Mark 10:18; ⁶ *Science and Health*, p. 94; ⁷ *Miscellaneous Writings*, p. 310.

A Helpful Rule

MAXINE LE PELLEY

As the mother of a small child, I learned something helpful. For two or three days I had devoted myself to prayer for the child in order to heal a mild sickness.

I knew that healing needed to take place largely with me, for Mrs. Eddy writes, "If the case is that of a young child or an infant, it needs to be met mainly through the parent's thought, silently or audibly on the aforesaid basis of Christian Science."¹ I could see, however, that my prayers were doing little to hold back growing concern. The demand was for thoroughgoing, vitalizing utterances of truth such as Christ Jesus made. Then in searching the Christian Science textbook, I saw something I'd never seen before. It was this: "If students do not readily heal themselves, they should early call an experienced Christian Scientist to aid them. If they are unwilling to do this for themselves, they need only to know that error cannot produce this unnatural reluctance."²

I asked myself why I was reluctant to get help. Somewhat to my dismay, I had to admit that perhaps I wanted to give myself a pat on the back as to how much I thought I knew about Christian

Science. Was that a pure motive with which to pray? I answered my own question by calling a practitioner at once. The call was cheerfully received, the treatment given, and the next morning the child was perfectly well and happy. Never again, I decided, would I let conceit prevent my turning to another when I needed help.

In Psalms we read, "My help cometh from the Lord, which made heaven and earth."³ In helping others we turn our own thought—and help turn the thought of the individual we're working with—to the divine source, God, for all help. We act upon and apply the inspiration that comes to us from Him to whatever the need may be. Truth, which is omnipotent, heals the individual, sometimes even in spite of himself. That is, one may seem to be doing very little to cooperate and still be healed. Why is this so? Because God's law is the only real law and it wipes out whatever claims to resist it; divine Mind is the only real Mind, and man reflects that Mind.

Does this mean that one can drift along on a lily pad of self-satisfaction, hoping perhaps, under divine grace, to blink his way through problems? Of course not. There is always praying and spiritual growing to do. God is divine Principle, and integrity—which proceeds from Principle—is fundamental to the ethics of Christian Science. One knows when he is doing his best. If he is not, but wants to do better, God will show him how. Moreover, obedience to the rules of Christian Science liberates and strengthens understanding. Physical healing is less important than our response to the primary regenerative forces activated by the Christ. What more effective way to keep children from drifting with mortal mind, the currents of material consciousness, than for them to see parents spiritualizing their thought and living the courage, patience, and decency that Christian Science prompts?

The forces of divine help may seem to be countered by the suggestions of evil, which would bog one down in belief in evil's preponderance and reality. But Christian Science, de-bogging one, brings all onto the firm ground of Truth. In the light of the ever-present Christ, man, God's image, flourishes in the spiritual flawlessness of his original purity. Sickness and disease, viewed in this light, are deduced logically to be what they always have been—nothingness. Then healing results.

To accomplish such healing results for oneself or another is not always easy. Personal sense and fear seem to befuddle a clear, spiritual view. But with or without another's aid, God, divine Love, remains our inexhaustible help.

The sooner a lie is destroyed, the better. Especially where children are concerned. What happier way for parents to shape a secure course for their children than by letting them see how certainly their Father-Mother God takes care of them? Surely, the provision in the textbook for getting aid early is one of the ways in which His love for us is expressed. When one is not making gains by his own efforts in Christian Science, it is good to call on an experienced fellow worker to help. This is the natural, right thing to do at such times. Mrs. Eddy writes, "When we are willing to help and to be helped, divine aid is near."⁴

¹ *Science and Health*, p. 412; ² *ibid.*, p. 420; ³ Ps. 121:2; ⁴ *The First Church of Christ, Scientist, and Miscellany*, p. 166.

Turning to God with Confidence

GLADYS BELL

Everyone wants a way of life that triumphs over disease, lack, failure. Christ Jesus, by precept and example, showed us how it is to be achieved. He lived perpetually conscious of his spiritual identity as God's Son, and he turned to God with complete confidence and expectation for the healing answer in every situation, whether it was to feed the hungry or raise the dead.

God's purpose for each one unfolds as we are ready to take each step. It manifests itself in precise direction, perfect order, unrestricted progress. "Prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out

a blessing, that there shall not be room enough to receive it.”¹

A single proof of God's allness proves the Science of His allness, and opens our thought to a greater understanding of Him, so that we turn to Him with increasing confidence. Evidences of divinity in our lives establish and expand our consciousness of God's presence, His infinite goodness, His love for His children, and the dominion He gives them.

God is Love, and Love does not forsake or neglect its own or place them in a realm outside its care. Nor can Love's children be lost in a vacuum. God could not be unaware of the very expression, the emanation, of Himself.

Man lives and has his being in God. We can prove this step by step through deep, conscientious study and prayer, and by unwavering trust in Love's care. In the proving, we lose the false sense of man as mortal and rise in the glorious assurance that he is spiritual. With every step we take upward in our emergence from darkness to light, from ignorance to understanding, mortal mind, or false material consciousness, loses credibility and attraction.

In the human scene, we sometimes come up against difficulties that would steal away our joy, disturb our peace, threaten and intimidate us. These are times to turn wholeheartedly and confidently to God, listen for His direction, trust His love, then hasten to do His will. There is no greater joy than to feel God's love leading us in the right path.

The illness that seems prolonged and unyielding does not become more real, more unyielding, with time. Time, being a mortal measurement, has no power to obstruct or delay healing, since health is the changeless condition of man, God's image. There is never a break in this continuity.

The business problem that seems stalled, the human relationship that defies solution, do not become insoluble because they have persisted over a period of time, even years. When the problem is removed from the time element, exposed to the light of Truth, the solution will appear and the need be met. This is not a glib statement. It is provable fact.

The Bible admonishes: "Cast not away therefore your confidence, which hath great recompence of reward. For ye have need of patience, that, after ye have done the will of God, ye might receive

the promise.”² We do the will of God when we confidently take our stand for Truth and refuse to be moved by the arguments of material sense.

A recent instantaneous healing in Christian Science points up this fact. I had experienced constant pain in my arm and shoulder, and days of consecrated prayer had failed to bring healing. The insidious suggestion that this condition might trouble me indefinitely and that I might have to learn to live with it nagged at the back of my thought.

Mrs. Eddy states in *Science and Health*, “Unfathomable Mind is expressed.”³ I reasoned that unfathomable Mind, being expressed, had to include my perfection, which could in no way be circumvented, disturbed, or delayed. I recalled numerous healings of my own and of others. While this brought encouragement, it did not break the mesmeric belief of sensation and substance in matter.

One morning, a great surge of urgency filled me. I declared with every ounce of strength I possessed, “I will not move from this desk until there is a change in my thought!” Apparently I recognized that the error had been in my thought—that it was there that the healing had to take place and would take place.

In less time than it takes me to write it, the assurance of God’s love for me flooded my consciousness. I heard myself say, “Why, God loves me!” And I knew without a shadow of doubt that He did. All sense of weariness vanished and with it all pain and discouragement. I saw with absolute clarity that my freedom had been there all along, undiminished, undisturbed, safe in the Father’s care.

In that time of clear knowing, standing on the mountaintop, I saw that in God’s world of imperishable goodness all His children are forever safe and beloved. I have since proved this to be true many times. Whenever and wherever we confidently seek Him with our whole heart, He will be found. We can know this and be joyful.

¹ Mal. 3:10; ² Heb. 10:35, 36; ³ *Science and Health*, p. 520.

The Ghost

Christopher Read (written at age 7)



One night my mother put me to bed, but I wouldn't let go of her. I was scared of ghosts, little creatures, and dark shadows that I thought came alive when my mom left my room! This went on for pretty long, and it was getting more and more hard to get to sleep. Sometimes I was so fearful that I'd go to my parents' room way after my bedtime.

They always told me there were no creatures that could hurt me or make me afraid. I had learned in my Christian Science Sunday School class that God made everything good and perfect, so nothing could be scary. It wasn't real! Then I had to go back to my bed, even though sometimes I didn't want to.

One morning we were reading the lesson,¹ and in Mrs. Eddy's book *Science and Health* it said: "Would a mother say to her child, who is frightened at imaginary ghosts and sick in consequence of the fear: 'I know that ghosts are real. They exist, and are to be feared; but you must not be afraid of them?'"²

"No!" I laughed. "But you don't have to worry about the Holy Ghost!"

Mom smiled and said that if I could always think of the Holy Ghost as the all-loving presence of God there would be no room for anything else. Even though I couldn't see the Holy Ghost, I could feel the peaceful presence of God all around me all the time. Later my mom showed me the page in *Science and Health* where Mrs. Eddy defines "Holy Ghost" as "divine Science; the development of eternal Life, Truth, and Love."³

The next night I didn't hold on to my mom anymore, because I knew the Holy Ghost was protecting and loving me. I thank God that I don't have to be afraid of anything anymore! And I know it!

¹ Lesson-Sermon in the *Christian Science Quarterly*; ² *Science and Health*, p. 352; ³ *ibid.*, p. 588.

Editorials



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Mind's Healing Power

Our understanding of divine Mind, our progressive acceptance of it as our Mind (along with the richer spiritual living that accompanies such acceptance) enable us to heal disease. Disease is essentially a belief—a nonauthoritative claim, a misconception of being arising from a supposititious consciousness termed, in Christian Science, mortal mind.

Mind, God, is eternal consciousness, the source of all knowing. There is only one God and one Mind. Mind is omnipotent because God is. Because divine Mind is God, Mind is good, and only good. Its goodness is irresistible, for it is the only power. Resistance would imply opposition. But in the infinitude of Mind there is no place or opportunity for such opposition to erupt or be active.

Christian Science practice shows that these statements are not philosophical abstractions but demonstrable facts. Divine Mind's omnipotence can be demonstrated in adjusting and annihilating all human woes. This large claim may not have been fully substantiated, but it has been shown to be true to such an extent over many decades as not to be fairly refuted.

Mary Baker Eddy, who revealed and proved the power of Mind in healing, writes: "Mind is not confined to limits; and nothing but our own false admissions prevent us from demonstrating this great fact. Christian Science, recognizing the capabilities of Mind to act of itself, and independent of matter, enables one to heal cases without even having seen the individual,—or simply after having been made acquainted with the mental condition of the patient."¹ While Christian Science practitioners often feel it desirable to visit

those they are helping, the healing omnipotence of Mind, they know, operates effectively even when healer and patient are separated by great distances.

In Science, no consciousness that seems to entertain beliefs of disease is ultimately real. Only divine consciousness is totally real because divine consciousness is inseparable from Mind. Any kind of activity that is not purely the expression of divine Mind can't really be called consciousness or knowing.

To limited and limiting human sense, though, there does seem to be a consciousness that can entertain beliefs of sickness in manifold forms. While this supposed consciousness—material consciousness—still has reality to us, we can help it grow out of itself, and fully give place to the divine Mind, by flooding it with the truths of being. "The way to extract error from mortal mind," Mrs. Eddy tells us helpfully in *Science and Health with Key to the Scriptures*, "is to pour in truth through flood-tides of Love."²

This is done with increasing effectiveness as we understand both the power of Mind and its eternal presence. In absolute terms, nothing is present anywhere or at any time but divine Mind and its expression of infinite consciousness. The deep realization of this works wonders. Christ Jesus' realization of the resistless power of God was the foundation of his works. And these works, he indicated, could even be exceeded: "Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father."³

Christ Jesus' healings proved beyond debate the power of Mind, the only Ego. It is our understanding of this power that equips us to heal, too.

Because of the tenacity of the belief that consciousness is material and personal our admission of the divine Mind and its healing power may seem demanding and challenging. Nevertheless, it is essential. Mrs. Eddy writes as the sixth tenet of Christian Science, "And we solemnly promise to watch, and pray for that Mind to be in us which was also in Christ Jesus; to do unto others as we would have them do unto us; and to be merciful, just, and pure."⁴

The power of Mind never varies or fluctuates, but our acceptance of it may appear to. It may seem easier for us to bring about healings at some times than at others. It may seem that some

conditions are more readily healed than others. What can we do to improve our healing effectiveness? We can cultivate to a further degree our comprehension and conviction of the divine energies of Mind. We can acknowledge that our realization of the divine Mind as ours and its demonstration in healing cannot be held apart as two separate events.

In scientific treatment it may help, too, to see that human experience is subjective. The recognition that what we judge to be external human experiences and objects are actually events and concepts in human thought helps us close the gap between what we accept as true and its confirmation in the healing of sickness.

The healing power of Mind is available to everyone, for each of us, in our real identity, is the idea of ever-present Mind. Mind's power is as present as Mind itself. And in scientific truth, there is nowhere that divine Mind, immortal Love, is not. Be assured of this, and you will more and more prove it.

GEOFFREY J. BARRATT

¹ *Miscellaneous Writings*, pp. 42-43; ² *Science and Health*, p. 201; ³ John 14:12; ⁴ *Science and Health*, p. 497.

Speaking of People

The doorman knew everyone who worked in the office building, but not always by name. When asked if he had seen Miss Green come in, he didn't know, so the inquirer began to describe her—her height, weight, and the color of her hair. "Oh, you mean that lovely lady who always has such a nice smile. Whatever the weather, she says 'Good morning' as though she really means it." The description fitted Miss Green exactly. At once they knew they were referring to the same person and were happy to think together of the good she expressed.

The way we think and speak of people is very important. The identity of man is actually spiritual, not material. Yet if we are not watchful, all too often we find ourselves describing someone in

physical terms—and frequently in not particularly complimentary ones—instead of in ways that show we see his true identity in the good, spiritual qualities he expresses, and recognize that any negative physical or mental traits we may notice are false.

Christ Jesus recommended to his followers, “Judge not according to the appearance, but judge righteous judgment.”¹ We can hardly think of him as describing someone as “the man with the withered hand” or “the woman taken in adultery.” Though he recognized the needs of those who came to him, through his Christly ability to discern true, spiritual being he looked beyond the false concept of man and woman as imperfect mortals to see their actual identities as reflections of divine Principle, Love. It was by means of this correct identification that he elevated people’s thought of themselves and healed them of both physical and moral disabilities.

Christian Science shows that “righteous judgment” is judgment based in spiritual consciousness. When applied to people, it involves us in discerning in them the qualities they derive from divine Principle. These qualities constitute the substance of their true, Godlike identity as Mind’s reflection, and we see them through spiritual rather than physical sense.

The fact is, man is not a corporeal being. He is spiritual idea. Mrs. Eddy writes: “A material human likeness is the antipode of man in the image and likeness of God. Hence, a finite person is not the model for a metaphysician.” And she continues, “I earnestly advise all Christian Scientists to remove from their observation or study the personal sense of any one, and not to dwell in thought upon their own or others’ corporeality, either as good or evil.”²

It requires constant watchfulness over our thoughts and speech to break the common human habit of identifying ourselves and others according to the evidence of the senses. But the ability to remove from observation the corporeal sense of anyone grows with practice, and one’s successful efforts to do so and to grasp instead the true view of individuals as spiritual children of divine Principle will be richly rewarded by healing.

We all have constant opportunity to sharpen our ability to “judge righteous judgment.” A member of a Church of Christ, Scientist, can do so as he ushers the members of the congregation to their seats for the Sunday service, or while he’s on duty at the Reading

Room. If he is faithful to the ideal of perfect God and perfect man revealed in his textbook, *Science and Health* by Mrs. Eddy, he will find ample reason to love and to rejoice as each person comes into view. He will not allow thoughts of either condemnation or commiseration, because of some false condition he may detect, to gather and cloud his vision of the good that is present. No sense of revulsion or regret, pity or personal emotion, will cause him to act or react in a manner inappropriate to a metaphysician. Occupied in the business of true identification—discerning, loving, and rejoicing in that which is revealed through spiritual sense—he will detect, but only to reject as untrue, that which is unlike the divine image.

This doesn't mean we are to be blind to false mental traits and physical weaknesses in others. On the contrary. The spiritual right knowing we exercise will enable us more readily to detect an error in order to help and heal.

If, for example, one is asked for a candid appraisal of the talents and suitability of one who is under consideration for a job or a step of progress, one's eyes should not be shut to the less worthy aspects of that person's human character and his physical and mental abilities. One's comments should not glow with humanly unmerited praise on the grounds that the spiritual, God-created individuality of that one is perfect in the divine likeness.

False traits are not to be ignored but detected, faced up to, and destroyed. Until the perfection of true being is fully demonstrated, for the good of all concerned these errors should be exposed as the false claims that they are. Mrs. Eddy says, "Expose and denounce the claims of evil and disease in all their forms, but realize no reality in them."³ In so doing we prove the facts of perfect, spiritual being and "overcome evil with good."⁴ Such integrity will ensure that until perfection is attained, appropriate words will come to us whereby to identify people with accuracy but also with love, in ways that will spiritually uplift.

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¹ John 7:24; ² *Miscellaneous Writings*, pp. 308-309; ³ *Science and Health*, p. 447; ⁴ Rom. 12:21.

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Testimonies of Christian Science Healing

Thirty years ago I began the study of Christian Science, desiring to be healed of nervous exhaustion, for which I had been discharged from the Army in the middle of World War II. That healing came in a few weeks, after I had thoroughly learned to obey the statement in the textbook, *Science and Health with Key to the Scriptures* by Mary Baker Eddy (p. 261), "Hold thought steadfastly to the enduring, the good, and the true, and you will bring these into your experience proportionably to their occupancy of your thoughts."

The spiritual enlightenment that accompanied this healing was a revelation to me. I felt the inspiration for weeks, as I saw clearly that man really lives in the ever-present now of Spirit. I had formerly sought satisfaction in a way of life that included gambling and drinking of alcoholic beverages, although the satisfaction I thought I derived this way was only temporary and always had unpleasant aftereffects. Now I saw that there is a spiritual "high" with only good effects, much better than that obtained from alcohol. I joined a branch Church of Christ, Scientist, and The Mother Church and committed my life to bringing enlightenment to the receptive ones wherever I found them. As an institutional worker I found many in the prisons in this area and have seen many men touched as I was by the Christ. These men obtained paroles and became good citizens.

I have had many physical healings. One remarkable one was when I had the flu with a high fever and was confined to bed. A

The statements made in these testimonies with regard to healings have been carefully verified. The original testimonies and their respective verifications are on file for reference with The Christian Science Publishing Society.—THE EDITORS.

Christian Science practitioner said to me, "Whether you are better or worse, it is still a belief." That turned me from looking to matter to get better. I prayed to see my perfection as the child of God. When I saw this, I was healed instantly and went to work.

Mrs. Eddy has written in the textbook (p. 66), "Trials are proofs of God's care." My most difficult trial came during my term as First Reader in my branch church. Circumstances at home caused me to spend many sleepless nights. I learned the truth of these words (*ibid.*, p. 218): "The consciousness of Truth rests us more than hours of repose in unconsciousness." I also had to overcome much fear before the circumstances at home improved. The healing was a blessing to all. During this experience I had what appeared to be a slight stroke but continued my work as Reader without anyone knowing of the trouble. I was so uplifted through it that I can truly say I was glorying in my infirmities, as the Apostle Paul wrote in II Corinthians. I was completely healed.

Words cannot express the gratitude I feel to God for revealing to Mrs. Eddy the method of prayer that Christ Jesus used in accomplishing his wonderful works, so that she could make it available to the world and enable untold numbers to better understand their true spiritual being in God's likeness.

A. ARTHUR LAIRD
Kansas City, Kansas



[Original in German]

I would like to express my gratitude for Christian Science and mention a few healings which came about through this wonderful teaching.

One night I awoke with severe pains. I could not help myself, so I awakened my husband and said to him, "I have the feeling I cannot live any longer." My husband called a Christian Science practitioner, who came immediately with a heart full of love to my bedside. She prayed for me and explained to me the Lord's Prayer (see Matt. 6:9-13), with its spiritual interpretation given in *Science and Health* by Mrs. Eddy. One line of the Lord's Prayer is interpreted (p. 16):

"Thy kingdom come.

Thy kingdom is come; Thou art ever-present."

She helped me to understand "the scientific statement of being," also from *Science and Health* (see p. 468), and gave me the words of Hymn No. 135 from the *Christian Science Hymnal* to ponder. The hymn begins:

I know no life divided,
O Lord of life, from Thee;
In Thee is life provided
For all mankind and me.

After a few minutes all the fearful symptoms had disappeared, and I felt as though I had been reborn.

I had another healing, that of a wound on my leg. I could not stand at all on this leg. At a time that I was greatly discouraged, the same practitioner came to visit me. Then I told her about this condition and she explained to me that there was nothing that could hinder me from fulfilling my duty. I rose and could walk, and was able to take up my work again.

For both of these healings I am very grateful to God. I am grateful, too, for Christ Jesus, the Way-shower, for the Discoverer and Founder of Christian Science, Mrs. Eddy, and for the practitioner who helped me. I am also very thankful for membership in The Mother Church and to have served in the office of First Reader for a group of Christian Scientists.

(Mrs.) OLINDA SCHEMMER
Marechal Candido Rondon, Brazil



I look to Thee in every need,
And never look in vain;
I feel Thy touch, eternal Love,
And all is well again.

(*Christian Science Hymnal*, No. 134.)

What comforting words of truth are these!

In our home we have had healings of growths supposed to be incurable, and business problems have been resolved satisfactorily.

Another healing was of shingles. This seemed to be slow until the Christian Science practitioner who was helping me pointed out I needed to learn patience. The Lesson-Sermon in the *Christian Science Quarterly* was a great encouragement in the healing. On page 393 in the textbook, *Science and Health*, Mrs. Eddy says: "Mind is the master of the corporeal senses, and can conquer sickness, sin, and death. Exercise this God-given authority. Take possession of your body, and govern its feeling and action. Rise in the strength of Spirit to resist all that is unlike good." The word "resist" stood out clearly. I declared the truth of Spirit's strength many times a day and felt uplifted, knowing the healing was taking place.

The section in the *Manual of The Mother Church* by Mrs. Eddy (Art. XXX, Sect. 7), "Healing Better than Teaching," also inspired me to persevere. It says in part, "I recommend that each member of this Church shall strive to demonstrate by his or her practice, that Christian Science heals the sick quickly and wholly, thus proving this Science to be all that we claim for it."

When I first came into Christian Science, I never felt safe going any distance from home. This fear was overcome when I took a journey to Boston to The Mother Church after being housebound for ten years. Since this healing of fear I have flown to different countries, always declaring we were all flying in the presence of Love.

A year ago I broke my arm in a fall. The shoulder and arm were very painful to move. I recalled a Christian Science lecture that brought out the thought that an understanding of the allness of God, Spirit, destroys belief in matter. I pondered this every day for a week and knew that my true selfhood had never been touched by accident. With a sense of great joy came the healing. Christian Science is a wonderful healer and a great blessing.

It has always been a joy to read the Christian Science periodicals. We benefit from the healings given in the testimonies because they are sincere and tell of God's grace and blessing to each one. I am deeply and humbly grateful to God for Christ Jesus' example and for the rules of spiritual healing in *Science and Health* by Mrs. Eddy.

(Mrs.) HANNAH E. JARVIS
Leeds, West Yorkshire, England

I wish to acknowledge my great gratitude for Christian Science, the law of God, as revealed to Mrs. Eddy, and given to us in the textbook, *Science and Health*.

Through the study of this Science in conjunction with the Bible, I have seen and received many beautiful healings. There have been instantaneous healings of mumps, chicken pox, whooping cough, and croup by studying the ninety-first Psalm, and "the scientific statement of being" on page 468 of the textbook. The statement reads in part: "There is no life, truth, intelligence, nor substance in matter. All is infinite Mind and its infinite manifestation, for God is All-in-all."

Once one of my two girls felt ill with flu. But in a short time she told me she was well. She had read of God's healing power in the Bible and had realized she didn't have to be sick.

On another occasion a granddaughter was suffering with pain in her side and feared she had appendicitis, for which two of her brothers had had surgery. She was healed through my explaining to her that God is Love and All, therefore fear cannot stand in His presence. We read in I John (4:18): "There is no fear in love; but perfect love casteth out fear."

On our way to church the car door was banged on this same child's thumb, badly bruising it. By the time we arrived at church the thumb was completely normal again. This healing was brought about by holding to the truths from this sentence Mrs. Eddy gives us in *Science and Health* (p. 424): "Accidents are unknown to God, or immortal Mind, and we must leave the mortal basis of belief and unite with the one Mind, in order to change the notion of chance to the proper sense of God's unerring direction and thus bring out harmony."

Some years ago a daughter asked me to care for her home and four children for six weeks. But owing to a business problem, she and her husband were required to be away some months.

During this time their dog had five puppies. As no one else was available to help, the task of caring for them fell to me. This meant four feedings a day.

I found myself unable to move without feeling severe pain. I realized I was resentful at having so much to do. While trying to correct my thinking, I recalled a healing I had had of a recurring

stiff neck. The healing came after a daughter asked a question that made me waken to a painful reaction on my part to a girl in the office whose actions did not please me. As I walked to the bus to go to the office, I thought about this. Then I corrected my thinking with the truth that this girl, too, was God's perfect child. And my healing came.

Recalling this experience produced a startling result. I was instantly perfectly free of the bodily pains and filled with gratitude.

For a happy marriage to a dedicated student of Christian Science, I am most grateful.

For Christ Jesus, the Master, for Mrs. Eddy, for membership in The Mother Church, for the privilege of membership and active work in branch churches, and for class instruction, I am humbly grateful to God.

(Mrs.) A. LILIAN CHESNEY
Kirra, Queensland, Australia



I have seen many healings take place through mental surgery as a result of Christian Science treatment, including my healing of appendicitis.

While visiting with relatives I suddenly felt severe pain. A medical nurse and friend of the family was present and said the condition was appendicitis. This was on a Friday. I phoned a Christian Science practitioner for treatment and left immediately for my home sixty miles away. During the second night the practitioner stayed with me at my bedside, reading and praying, but things became so severe it seemed I might not live through the night. At no time did I consider having medical assistance. My one desire was to prove God's omnipotence and omnipresence maintaining His child, to demonstrate the power of Truth as taught in Christian Science. Early Sunday morning the mesmerism was broken and I was completely free. I was at my teaching post on Monday morning. That I was completely healed with no period of convalescence was evident in the fact that as an athletic coach I carried on a full football training program. The healing had come as a result of

replacing error with Truth, just as we do when applying the rule of mathematics to a wrong answer. Truth makes error null and void.

I am very grateful for many other occasions of relying on Christian Science treatment for protection and healing. Scarlet fever was healed. I felt divinely protected while regularly visiting the contagious disease wards in a large Army hospital during World War II in my capacity as an Army chaplain. I am grateful for many years of freedom from illness. I have taken no medicine in over sixty years. "The word of God is quick, and powerful, and sharper than any twoedged sword" (Heb. 4:12). Sooner or later the error in human consciousness must be destroyed through the application of God's law, the sword of Spirit.

While grateful for the many evidences of protection and healing I have had, I am even more grateful for the realization that these trials are opportunities for spiritual growth, for proving that Truth heals—opportunities to glorify God.

EUGENE T. SEALEY
Houston, Texas



When I began reading the textbook, *Science and Health* by Mrs. Eddy, so chronic and acute was my case that my only hope was to bear my lot in life a little better. I had been troubled with acne and anemia over a period of fifteen years.

At this time my roommate was sick with a fever. To comfort her I placed cold wet cloths on her head, then settled down to read the textbook. But no sooner did I start to read than she would call out for another cloth. Seeing I was getting nowhere with the book or the cloth, I decided that it must be one or the other. With determination to comprehend, I pursued the reading prayerfully. I don't remember now the passages I read, but the light of divine Truth entered my consciousness and I was satisfied. Simultaneously my friend called out, "I feel all right." The fever was gone.

Because of the regulations of the club where we lived, it was compulsory for her to have a doctor or go to a hospital. She

decided on a doctor. The doctor said, "You are all right now, but you have had the measles."

This and other convincing and satisfying proofs of the healing power of God, Truth, led me to stay unswervingly with Christian Science. Many hardships have been overcome through the years, not easily, but with persistent effort the results were gratifying. One by one prayers have been answered, and many times the prayer has been to conform to the conditions set forth in this Bible promise (Mal. 3:10): "Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it."

Although the medical practitioners had given up my cases of anemia and of acne, these conditions were quickly healed by regular study of the Bible together with *Science and Health* in the *Christian Science Quarterly* Lesson-Sermons.

In following the Master, Christ Jesus the Way-shower, we find that "if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new" (II Cor. 5:17). Old errors and false beliefs fade away as we glimpse and hold to the truth concerning the real man, the spiritual man of God's creating. Mrs. Eddy puts it this way in the textbook (p. 24): "He to whom 'the arm of the Lord' is revealed will believe our report, and rise into newness of life with regeneration."

Two testimonies of mine were published in the *Sentinel*—one on harmony and finances, the other on obedience in following the Christ, Truth. Mrs. Eddy writes (*ibid.*, p. vii): "Ignorance of God is no longer the stepping-stone to faith. The only guarantee of obedience is a right apprehension of Him whom to know aright is Life eternal."

My greatest blessing and accomplishment in life is membership in The Mother Church, followed by active and continuous committee work in a branch church. Class instruction with a devoted teacher fortifies me beyond measure, for which I am very grateful.

(Miss) PAULINE KLOPFENSTEIN
Los Angeles, California

Words of Current Interest



Related to the Lesson-Sermon
for January 11, 1976, in the
CHRISTIAN SCIENCE QUARTERLY
Subject: Sacrament

**Ye fast for strife and debate, and
to smite with the fist of wickedness**
(Isa. 58:4)

The prophet comments on religious and ethical conditions in Palestine in postexilic times, probably late in the sixth century B.C. Popular indifference was later counteracted by Ezra and Nehemiah, who revitalized the religion of Israel. *The New English Bible* translates the verse, "Since your fasting leads only to wrangling and strife and dealing vicious blows with the fist, on such a day you are keeping no fast that will carry your cry to heaven."

Make fat thy bones (Isa. 58:11)

Holladay remarks that the Hebrew word for bones can also connote totality of being, identity, perception. The essence of "fatness" in this context seems to be strength.

**They . . . shall build the old waste
places** (Isa. 58:12)

Some parts of the Holy Land had been devastated by invaders and lay in ruins throughout the Exile. *The New English Bible* translates, "The ancient ruins will be restored by your own kindred and you will build once more on ancestral foundations"

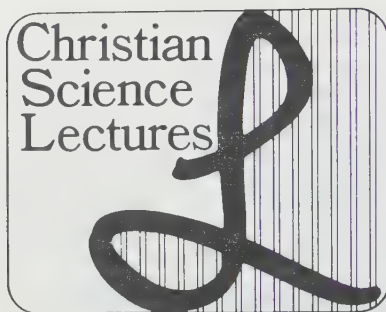
**He called unto him his disciples:
and of them he chose twelve . . .
apostles** (Luke 6:13)

Here Luke makes a clear distinction between "disciple," which means student in general, and "apostle," which means one sent out (as a delegate or ambassador). In the Gospels all Jesus' students—and in Acts all Christian believers—are called "disciples." "Apostle" is generally used in the New Testament to denote one of the Twelve chosen by Jesus—or Paul, who, on the basis of his vision on the Damascus road, accounted himself as truly "sent" as any of the Twelve. *Apostellein* is the verb used by Luke (10:1) for the sending out of the seventy disciples to heal and preach.

**There went virtue out of him, and
healed them all** (Luke 6:19)

The King James Version preserves the early meaning of the word "virtue" as "power" (from the Latin *vir* and *virtus*—"man," "manliness"). The Greek text has *dunamis*—"power, strength, ability."

The Lesson-Sermons contain Bible references (King James Version) and correlative passages from "Science and Health with Key to the Scriptures" by Mary Baker Eddy.



Everyone is cordially invited to these free lectures.

‡ Indicates Children's Room available during lectures. Details should be obtained locally.

ENGLAND

GREATER LONDON—Bromley: Church, 54B Widmore Rd., 8 p.m., Fri., Jan. 30. "Who Do You Think You Are?" (Livezey)

GREATER MANCHESTER—Cheadle Hulme: Cheadle Hulme County High School, Woods Lane, 3 p.m., Sun., Feb. 1. "Who Do You Think You Are?" (Livezey)

NORTHAMPTONSHIRE—Northampton: Church, E. Park Parade and Abington Ave., 3 p.m., Sun., Jan. 25. "Who Do You Think You Are?" (Livezey)

REPUBLIC OF SOUTH AFRICA

TRANSVAAL—Benoni: Small Town Hall, Woburn Ave., 8 p.m., Mon., Feb. 23. "Is Anybody at Home?" (Houston)

Krugersdorp: Banqueting Hall, Town Hall, Commissioner St., 3 p.m., Sun., Feb. 22. "See It Like It Is" (Houston)

RHODESIA

Salisbury: Courtauld Concert Hall, Civic Centre, Rotten Row, 8 p.m., Fri., Feb. 27.‡ "Dare to Care" (Houston)

SIERRA LEONE

Freetown: YMCA Hall, Brookfields, 7.30 p.m., Tues., Feb. 10. "Do We Think, or Just Think We Think?" (Wyndham)

TRINIDAD

Port of Spain (Second): See local notice for place. 8 p.m., Fri., Jan. 23. "Claim Your Freedom" (Tyc)

San Fernando (auspices Second, Port of Spain): See local notice for place. 8 p.m., Thurs., Jan. 29. "Stay on the Beam" (Tyc)

BAHAMA ISLANDS

Nassau: A. F. Adderly Junior High, Harold Rd., 8 p.m., Thurs., Jan. 22. "Prayer-Power" (Crichlow)

UNITED STATES

(Week of January 11 to 17, and some earlier dates, and a later date)

ARKANSAS—Texarkana: Church, 2724 County Ave., 8 p.m., Tues., Jan. 13.‡ "The Spiritual Viewpoint" (Correll)

CALIFORNIA—Camarillo: Community Center, 1605 Burnley St., 3 p.m., Sun., Jan. 11. "What It Takes to Heal" (Spencer)

Huntington Beach: Dwyer Middle School, 1502 Palm Ave., 3 p.m., Sun., Jan. 4.‡ "Who Do You Think You Are?" (Livezey). Interpretation for the deaf. Note change of place.

Indio: First United Methodist Church, 45-501 Deglet Noor St., 8 p.m., Thurs., Jan. 15. "The Healing Method of Christian Science" (Spencer)

La Habra: Church, 521 N. Euclid St. and Greenwood, 3 p.m., Sun., Jan. 11.‡ "Who Do You Think You Are?" (Livezey)

Los Angeles (Twenty-seventh): Church, 2737 Sunset Blvd., 8 p.m., Tues., Jan. 13.‡ In Spanish. "The Healing Method of Christian Science" (Spencer)

Orange: Church, 1424 E. Walnut Ave., 8 p.m., Mon., Jan. 12.‡ "Mary Baker Eddy's Challenge to Materiality" (Spencer)

Pasadena (Second): Church, 814 E. Claremont St., 11 a.m., Sat., Jan. 17.‡ "The Healing Method of Christian Science" (Spencer)

Pico Rivera: See local notice for place. 8 p.m., Fri., Jan. 16.‡ "What It Takes to Heal" (Spencer)

CHRISTIAN SCIENCE LECTURES

FLORIDA—Bartow: First United Methodist Educational Bldg., 465 S. Broadway, 8 p.m., Mon., Jan. 12.† "The Human and the Divine Economy" (White)

Clearwater: Community Hall Annex, 10 S. Missouri Ave., 8 p.m., Tues., Jan. 13. "Let My People Go" (White)

Deltona: Church, 988 Elkcam Blvd., 3 p.m., Sat., Jan. 17. "The Human and the Divine Economy" (White)

Inverness: Church, Osceola and Emory St., 8 p.m., Thurs., Jan. 15.† "Use Your Spiritual Power" (Henderson)

Jacksonville Beach: Bicentennial Flag Pavilion (Jacksonville Beach Auditorium), 11 N. Second St., 3 p.m., Sun., Jan. 11.† "Let My People Go" (White)

Miami Beach: Church, 300 40th St. and Pine Tree Dr., 3 p.m., Sun., Jan. 11.† "Justice Under God's Care" (Henderson)

Palm Springs (auspices First, Lake Worth): Dolphin Theatre, Shopping Center, S. Congress and Tenth Ave., 10.30 a.m., Mon., Jan. 12. "Justice Under God's Care" (Henderson)

Plantation: Deicke Auditorium, 5701 Cypress Rd. (N.W. Second St.), 12 m., Thurs., Jan. 15.† "Let My People Go" (White)

Plantation: Deicke Auditorium, 5701 Cypress Rd. (N.W. Second St.), 8 p.m., Thurs., Jan. 15.† "The Human and the Divine Economy" (White)

Vero Beach: Church, 16th Ave. and 23d St., 8 p.m., Tues., Jan. 13.† "Justice Under God's Care" (Henderson)

GEORGIA—Marietta: Middle School, 1725 Bill Murdock Rd., 8 p.m., Fri., Jan. 16.† "Protection Where Lions Lurk" (Wood)

ILLINOIS—Chicago (Eighth): Church, 112 E. 44th St. and Michigan Ave., 3 p.m., Sun., Jan. 11.† "The Science of Happiness" (Linnig)

Chicago (Eleventh): Church, 2840 Logan Blvd., 8 p.m., Mon., Jan. 12.† "What's Your Greatest Need?" (Alton)

Chicago (Fourteenth): Church, 1713 W. Sunnyside Ave., 3 p.m., Sat., Jan. 17.† "See It Like It Is" (Houston)

Chicago (Twentieth): Church, 6320 N. Sacramento Ave., 3 p.m., Sun., Jan. 11.† "Individualizing God's Power" (Pickett)

Elsah: Cox Auditorium, Principia College, 8 p.m., Mon., Jan. 12.† "Individualizing God's Power" (Pickett)

Hinsdale: Community House, 415 W. Eighth St., 8 p.m., Fri., Jan. 16.† "See It Like It Is" (Houston)

INDIANA—Evansville: Executive Inn, 600 Walnut St., 8 p.m., Mon., Jan. 12.† "Protection Where Lions Lurk" (Wood)

Terre Haute: Church, Sixth and Swan Sts., 3 p.m., Sun., Jan. 11.† "Protection Where Lions Lurk" (Wood)

KENTUCKY—Lexington: Hilton Inn, 1938 Stanton Way, 8 p.m., Tues., Jan. 13. "Protection Where Lions Lurk" (Wood)

MICHIGAN—Belding: Candlestone Inn, 8100 Storey Rd., 8.15 p.m., Thurs., Jan. 15. "Is Anybody at Home?" (Houston)

Farmington: Oakland-Orchard Ridge Campus, Bldg. J, rm. 409, 27055 Orchard Lake Rd., 8 p.m., Thurs., Jan. 15.† "What's Your Greatest Need?" (Alton)

Flint (First): Church, 901 Harrison St., 8 p.m., Sun., Jan. 11.† "Is Anybody at Home?" (Houston)

Maple City (auspices First, Glen Arbor): Glen Lake Community School, 8 p.m., Tues., Jan. 13. "Dare to Care" (Houston)

Muskegon: Church, 280 W. Muskegon Ave. and Third St., 8 p.m., Mon., Jan. 12.† "Is Anybody at Home?" (Houston)

Traverse City: Lars Hochstad Auditorium, Seventh and Pine, 11 a.m., Sat., Jan. 17. "God's Power at Hand" (Alton)

MISSOURI—St. Louis (Fourth): Church, 5569 Page Blvd., 3 p.m., Sun., Jan. 11.† "Ageless Youth" (Driver)

NEW JERSEY—Rahway: Church, 830 Jefferson Ave., 3.30 p.m., Sun., Jan. 11. "The Power of God" (Rivas)

Riverton: Church, 1000 Main St., 8.15 p.m., Thurs., Jan. 15.† "The Power of God" (Rivas)

NEW YORK—Huntington: Church, 449 Main St., 8.30 p.m., Mon., Jan. 12.† "The Power of God" (Rivas)

NEW YORK (continued)

Rochester (Third): University of Rochester, Hubbell Auditorium, River Campus, 8 p.m., Fri., Jan. 9. "See It Like It Is" (Houston)

NORTH CAROLINA—Gastonia (auspices First, Charlotte): Public Service Company, 400 Cox Rd., 8 p.m., Thurs., Jan. 15.† "Protection Where Lions Lurk" (Wood)

OHIO—Chillicothe: First Christian Church, 268 W. Water St., 3 p.m., Sat., Jan. 17. "Individualizing God's Power" (Pickett)

Xenia: Shawnee Grade School, 92 E. Ankeney Mill Rd., 8 p.m., Fri., Jan. 16.† "Individualizing God's Power" (Pickett)

OKLAHOMA—Tulsa (First): Church, 924 S. Boulder Ave., 3 p.m., Sun., Jan. 11.† "The Spiritual Viewpoint" (Correll)

PENNSYLVANIA—Lancaster: Boys Club, 333 Dauphin St., 3 p.m., Sun., Jan. 18.† "The Power of God" (Rivas)

Philadelphia (First): Church, 4012 Walnut St., 2 p.m., Sat., Jan. 17.† "Are You Looking in the Right Direction?" (Rivas)

TEXAS—Arlington: Lamar High School, 1400 Lamar Dr., 3.30 p.m., Sun., Jan. 11.† "Liberation Through Christ" (Anwandter)

Beaumont: Mont Leon, 535 Mariposa, 8 p.m., Fri., Jan. 16.† "The Spiritual Viewpoint" (Correll)

Houston (Fourth): Church, 4910 Montrose Blvd., 3 p.m., Sat., Jan. 17.† "The Spiritual Viewpoint" (Correll)

Houston (Seventh): Church, 5740 San Felipe, 8 p.m., Fri., Jan. 16.† "Liberation Through Christ" (Anwandter)

Marshall: Church, W. Burleson and Franklin Sts., 8 p.m., Tues., Jan. 13.† "Liberation Through Christ" (Anwandter)

Port Arthur: Church, 3439 Thomas Blvd., 8 p.m., Thurs., Jan. 15.† "Liberation Through Christ" (Anwandter)

Tyler: Harvey Hall, E. Texas Fairgrounds, W. Front St., 8 p.m., Thurs., Jan. 15.† "The Spiritual Viewpoint" (Correll)

WISCONSIN—Milwaukee (Third): Church, 2915 N. Sherman Blvd., 3 p.m., Sun., Jan. 11.† "What's Your Greatest Need?" (Alton)

[These lectures are given by members of the Board of Lectureship of The Mother Church, The First Church of Christ, Scientist, in Boston, Massachusetts, U. S. A.]

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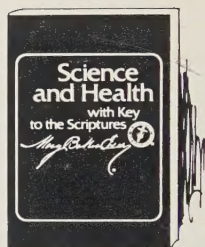
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